

closes the incident with the confession of the woman that the man she lived with was not her husband at all. If the vision had been from the Lord he would not have shown her that, too, and would not have called the man her husband when he was not." Christ knew the man, the woman of Samaria lived with was not her husband, but Mrs. White was an ignoramus, and no prophet.

Her early visions are contradicted by later visions. Take for instance the pork question. She taught it right to eat pork. She wrote to Mrs. Curtis, "Dear Sister: If it is your husband's wish to use swines flesh, you should be perfectly free to use it." Elder Smith in answer to a question concerning the matter in Review, Vol. 13, No. 3, coincides with Mrs. White, he quotes I Tim. 4. - "For every creature of God is good and nothing to be refused if it be received with thanksgiving." In Spiritual Gifts, Vol. 4, p. 124, she says: "God never designed the swine to be eaten under any circumstances." It is not a question of pork eating, but it is a question of contradiction of visions, claimed to be from God, who is not the author of confusion:

It was just the same with dress, slavery, the shut door doctrine, etc., etc. The fact is these ideas were gathered from different directions, hence the church is built on the crazy quilt order. The S. D. A., "with Elder and Mrs. White, received the Sabbath truth from the Seventh Day Baptists; the second perusal coming from Wm. Miller; the doctrine of the unconscious state of the dead, and faith in Christ as the only hope of immortality, from Geo. Stons; their theory of the sanctuary, and its cleansing commencing in 1844, from O. R. L. Crozier; and their view of the prophetic periods from Wm. Miller. Mrs. White first accepts these doctrines of faith, and when she is in her trance states they occupy her mind and become the subject of the visions. "See Mrs. E. G. White's claims to Divine Inspiration Examined," by H. E. Carver. Get a copy and read it.

Mrs. White, when quite young was severely injured by a blow across the face and head, as Carver says, if this blow did not originate the disease it aggravated it; for three weeks after this injury she was unconscious. Camijet says: "Here was the origin of her hysteria of after years." p. 154. She was afterward insane, and when you read of her ignorance, her contradictions, her being easily influenced by other men beside her husband, etc., the conclusion that she was out of sound mind is not hard to reach. Think of having to take such a woman as a prophetess, and on an equality with Jesus Christ and his

apostles. From such an anti-scriptural position, "good Lord deliver us."

I might notice here that human visions are not essential to human salvation. "In these last days God hath spoken unto us by his Son." Heb. 1:2. Not through the visions of a diseased woman. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17. Such being the case the visions of an imperfect woman are worse than useless. See Rev. 22:18, 19.

Elder Jacob Brinkerhoff, who with others rejected her claims, well says: "If Mrs. White's visions are just like the Bible, there is no need of them; if they go beyond the Bible, then the Bible is not a perfect rule. If her visions are from heaven, why are they treated as a sectarian commodity, republished with portions of the former issue left out or suppressed? and the suppressed portion not always being of a personal or local nature, but views of the future, or of things of a general nature connected with the Advent people. If her testimonies are in all respects equal to the word of God, as some of them claim, why have they omitted portions in the republication? This has given cause to some to doubt their inspiration, and to say that the publishers do not believe the visions themselves. The whole subject will not bear an investigation and stand the test."

I will close with the following points drawn from a variety of sources which can be sustained by different publications.

1. She puts herself above God's word for she must have a vision to confirm it.
2. She writes and scratches out and writes over matter; her words are not God given.
3. Her husband would suggest alterations and she would make them, human not divine.
4. She employs an accomplished writer to correct her grammar and polish her essays. Why should God's word be changed?
5. She quotes from other authors without giving credit, steals her thoughts and claims inspiration.
6. Some of her revelations have been suppressed, others altered. Why did they do that if inspired?
7. Her visions caused divisions. There are six or seven thousand S. D. A. who reject them. Her fruit is not good.
8. She once taught the door of mercy was shut in 1844, after that there would be no more conversions. She does not teach that now.

9. She once had a vision that slavery could not be overthrown, yet it was overthrown. Did the devil overthrow it?

10. She once had a vision to favor pork eaters. She saw a little pig in Abraham's bosom. Think of turning the old man into a pig-pen.

11. She is influenced by others and makes serious mistakes. "I yielded my judgment to others." Yes. Her husband said the influence of other men had nearly ruined her. Nice experience for the husband of a prophetess.

12. She had a vision that women should wear their dresses so as to clear the filth an inch or two, which would be in harmony with their faith. Four years later she made it nine inches and had the women wearing pants and a skirt half way to the knees. This was afterward laid aside. Great inspiration.

13. Her visions are the result of a diseased mind. She is inconsistent, her fruit narrow mindedness, bigotry, and her followers anti-Christ in their old law position, the theory deserves death and burial beyond the hope of a resurrection.

Let Christ be our Master and his commands our rule of faith. The Gospel we have, came "by the revelation of Jesus Christ."

SATAN'S SNARES.

W. W. EIKENBERRY.

For nearly six thousand years Satan with his human agency have been snaring and trying to snare God's people.

When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned, for he is in no danger of loosing those whom he is leading captive at his will. But when souls are inquiring "What must I do to be saved?" he is on the ground seeking to match his power against the power of Christ and to count, exact the influence of the Holy Spirit.

Satan well knows that all whom he can lead to neglect prayer and the searching of the scriptures will he overcome by his attacks. Satan's right-hand helpers are those who profess religion and make it their religion to seek some fault of character or error of faith in those who seek the right.

Such are Satan's best helpers, Satan's snares. To the lately converted he says, Why do this or that? Thousands don't do that way, why do you? Be on your guard for this is only one of his snares. Only a snare when some one says come and only this time. Turn away for this is another snare. How many have broke over only once to find to their sorrow that